

“ तत्त्वमसि । ”

Chhandogya-Upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

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KEYNOTES.

IN an article—"Sáyana on the Vedas"—Bishop Caldwell of Madras in drawing a parallel between the Hindoo and the Christian mode of worship says: "There is yet another important difference between the religions of India and Christianity, seeing that while Hindoos of every school regard God as merely a subject of speculation just in the same way as causality, matter and the existence of ether are subjects of speculation amongst European philosophers, He is regarded by Christians as the *object of faith*." Dr. L. Salzer very reasonably contradicts this statement in the following terms: "Now as far as my knowledge of the higher range of Hindoo religion is concerned, I do not believe Bishop Caldwell's description to be correct. Hindoos do not regard God as merely 'a subject of speculation.' As a matter of fact, they do not regard Him at all as a subject of specula-

tion ; they regard Him as a subject of intuition ; in other words, as a subject of direct cognition, as distinct from knowledge acquired by reasoning. This mode of knowing is beyond the capacity of man, as now constituted ; nevertheless it is not altogether beyond his possibilities ; for it is within the range of his indwelling potentialities."

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Nothing can be more accurate than Dr. Salzer's description of the method which the Hindoo sages adopt in order to reach the Spiritual Reality. The average man must prepare himself by a long course of training, mental as well as intellectual, in order to come into direct contact with Him who is the life of our life, and the soul of our soul. Bishop Caldwell as an orthodox Christian Bishop is the last man in the world to realize the sublimity of that form of Rája Yoga

which changes the finite consciousness of the *Yogi* into the infinite consciousness of Brahman. It would be much better for Dr. Salzer not to enter the lists with opponents who are specially incapable to understand the Vedānta, not only on account of their dogmatic education and environment but also on account of the force of heredity. Christianity in some respect is akin to Vaishnavism, pre-eminently a religion of faith, but not to Advaita from whose standpoint every 'ism' of the world is a step towards the realization of the Absolute.

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The following is a beautiful extract from the dialogue between Yama (यम) and Nachiket in the Upanishads. Yama says:

"Men who are fools, dwelling in ignorance, though they are wise in their own sight, and puffed up with vain knowledge, go round and round, staggering to and fro, like the blind led by the blind.

"The future never rises before the eyes of the careless child, deluded by the delusions of wealth. *This* is the world, he thinks, there is no other; thus he falls again and again under my sway (the sway of death).

"The wise who, by means of meditating on his Self, recognises the old (the old man within), who is difficult to see, who has entered into darkness, who is hidden in the cave, who dwells in the abyss as God; he indeed leaves joy and sorrow far behind.

"That Self, the Knower, is not born—it dies not; it came from nothing, it never becomes anything. The old man is unborn, from everlasting to everlasting; he is not killed, though the body be killed.

"That Self is smaller than small, greater than great; hidden in the heart of the creature. A man who has no more desires, and no more

griefs, sees the majesty of the Self, by the grace of the Creator.

"That Self cannot be gained by the Veda, nor by the understanding nor by much learning. He whom the Self chooses, by him alone the Self can be gained.

"The Self chooses him as his own; but he who has not turned away from his wickedness, who is not calm and subdued, or whose mind is not at rest, he can never obtain the Self even by knowledge.

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"He, the Highest Person, who wakes in us while we are asleep, shaping one lovely sight after another, he indeed is called the Light, he is called Brahman, he alone is called the Immortal. All worlds are founded on it, and no one goes beyond—*This is that*.

"As the one fire, after it has entered the world, though one, becomes different according to what it burns; thus the Self within all things becomes different according to whatever it enters, but it exists also apart.

"As the sun, the eye of the world, is not contaminated by the external impurities seen by the eye, thus the one Self within all things is never contaminated by the sufferings of the world, being himself apart.

"There is one eternal thinker thinking non-eternal thoughts; He, though one, fulfils the desires of many. The wise who perceive Him within their Self, to them belongs eternal life, eternal peace.

* * * *

"The (Brahman) cannot be reached by speech, by mind, or by the eye. He cannot be apprehended except by him who says, *He is*.

"When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman. When all the fetters of the heart here on earth are broken, when all that binds us to this life

is undone, then the mortal becomes immortal."

Professor Max Muller concludes his remarks on the above teachings as follows:—

"This is what is called Vedanta—the Veda end, the end of the Veda—and this is the religion or the philosophy, whatever you like to call it, that has lived on from about 500 B. C. to the present day.

* * * *

"Behind all the Devas or gods, the authors of the Upanishads discovered the Atman or Self. Of that Self they predicted three things only—that it is, that it perceives, and that it enjoys eternal bliss. All other predicates are negative; it is not this, it is not that—it is beyond anything that we can conceive or name.

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"As behind the names of Agni, Indra, and Prajapati, and behind all the mythology of nature, the ancient sages of India had discovered the Atman—let us call it the Objective Self. They discovered also behind the veil of the body, behind the senses, behind the mind, and behind our reason—in fact, behind the mythology of the soul, which we often call psychology—another Atman, or the Subjective Self. That Self too, was to be discovered by a severe moral and intellectual discipline only, and those who wished to find it, who wished to know, not themselves, but their Self, had to cut far deeper than the senses, or the mind, or the reason, or the ordinary Ego

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Much that was most dear, that had seemed for a time their very Self, had to be surrendered before they could find the Self of Selves—the Old Man, the looker on, a subject independent of all personality, an existence independent of all life.

"When that point had been reached, then the highest knowledge began to dawn, the Self with-

in found its true Self in the Highest Self, and the oneness of the Subjective and the Objective Self was recognised as underlying all reality, as the dim dream of religion—as the pure light of philosophy."—*India: What can it teach us?*

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The religion of the *Gītā* has been compared with that of the Gospels in a recent issue of the *Epiphany*. In striking a balance between the two the editor, as is usual in such cases, gives the palm to Christianity. It is urged that the element of faith (sole dependence on God for Salvation) is absent in the *Gītā*, while it forms a prominent feature of Christianity. The critic has obviously forgotten to note that there are two elements in the *Gītā* intended for two sets of people. In some, intellect predominates, while in others, the heart. Compare the second chapter of the *Gītā* with the twelfth chapter and you will come to the conclusion that the former appeals to the intellect and the latter to the heart. It is also clearly stated at the end of the above two chapters that the former treats of *Sāṅkhya* or *Guṇa Yoga* and the latter of *Bhakti Yoga*. The *Gītā*, then, is both a religion, and a philosophy. It is a philosophy for the philosopher, and a religion for the humble and devout servant of God. The string of passages which inculcates *Bhakti Yoga* ends with the remarkable couplet:

हृदयस्थानं परित्यज्य बाह्यं यत्तु व्रज ।

अहं त्वं हृदयपादेनो बोधयिष्यामिवायुधः ॥

Leaving all other religious observances take thy sole refuge in Me : I will deliver thee from all sin ; grieve not.

Who, in the face of the above passage, is so bold as to say that the *Gītā* is not a religion and it does not appeal to the heart? As

it has been mentioned before, the Gîtâ has two aspects. The one is suited for a Huxley or a Tyndall in whom reason predominates, and the other is suited to the most devout Christian missionary who has placed all hope of salvation in God.

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But few persons ever ask themselves the questions, What do I live for? What is the purpose of my life? The daily lives of the great majority are lived in a hap-hazard, thoughtless and reckless manner, and are filled with all sorts of excesses—in diet, labor, bad thoughts and deeds and evil feelings. They eat impure food; over-stimulate themselves with liquors and narcotics; engage in inharmonious labors and business; amuse themselves in cruel and corrupt ways; marry for money or the gratification of the sensual-vicious nature; bring into the world unwelcome children, without scarcely a serious thought of the responsibilities involved in life. It is enough for the average human being if he lives according to the accepted customs and prejudices of society; and, if he stops to think at all about his daily habits, it is to note whether they are in exact accordance with those whom he considers the leaders of society. To attack any of his cultivated ideas and habits is looked upon as worse than sacrilege, and the one attacking them is considered dangerous, fit only for the lunatic asylum. He thinks his position and welfare in society depend upon his thinking, acting, and living like the majority, and that there is more strength in numbers than in Truth. His answer to every attack upon his erroneous way of thinking, acting and living is: "It has always been so, and always will be!" He does not stop to think that numbers are no safeguard. He does not pause to consider that if there is a future

life—and most people believe there is—this life must be a preparation for that state of existence, and that his chaotic sowings here must be reaped there.

World's Advance-Thought.

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Paramhansa Ram Krishna about whom we are hearing so much now—a-days through his illustrious disciple Swami Vivekânanda had many points in his character quite dissimilar, if not antagonistic, to that of his disciple. We may almost say that though both of them hold the *Advaita* doctrine, the master tried to reach the goal through the *Bhakti Marga*, and the disciple is an ardent follower of *Gnân Marga*. Ram Krishna, up to the close of his earthly life, led the life of a humble devotee every hour of which was filled with the glorious visions of Divinity whom he was fond of calling by the appellation, *mother*. During the whole course of his religious life he stood as an obedient son in relation to his Divine Mother—a son who had sacrificed every earthly longing for Her sake. In one word, he was a *Bhaktu* in the true sense of the word and if he believed in *Advaita*, he only regarded it as the final resting place in which the *Bhakti Marga* will laud him.

The spiritual inspiration of the *Gnâni* (*ज्ञानि*) which consists in the realization of the Vedântic formula *Aham Brahmâsmi* (I am Brahman) was foreign to him though it forms a special feature of the path followed by his disciple. If we try to form some idea of Râm Krishna Paramhansa from the speeches of Swami Vivekânanda, our attempt will be almost hopeless. For Ram Krishna in the practical aspect of his religious career more resembled Sree Râmanuja and Sree

Chaitanya, while his disciple is a strict follower of Saukaráchárya.

The first two issues of the *Brahmavádin*, a new *Advaita* Journal, published in Madras are before us. Whether there is a real want of such a journal in spite of the various

publications which have come into existence during the last five years, time alone can decide. The specimen before us is ably edited and is animated by a true Hindu spirit. We wish every success to this new publication which is started in a country where the Vedánta is more appreciated than in any other presidency.

ANCIENT SANKHYA SYSTEM.

(Continued from page 10.)

IN the preceding paper we have stated that there are only five attributes which compose the material universe corresponding to the five senses. The term *senses* is used in a peculiar sense by the Hindu philosophers. The *sense* of sight does not signify the external organ known to us as *the eye*, but it means that invisible organ of perception that singular capacity in the organ of sight by means of which the physical eye takes note of various colors. There are five organs of perception, technically known as the *Indrias* (इन्द्रिय). These *Indrias* are, as it were, the spirit of the external organs made up of flesh and blood. The eye, in spite of its delicate and intricate machinery is a dead substance but for the *Indria* (इन्द्रिय) which animates it. The physical organs of hearing, touch, taste, and smell are living organs only for the respective *Indrias* which animate and act through them, besides the five organs of action (कर्मेन्द्रिय). The latter animate the five organs of action, viz., speech, hands, feet, and the organs of generation and excretion. These

ten *Indrias* in their real condition are not individualized like the external organs which are animated by them but they exist everywhere and only find expression where a suitable organism presents itself.

In the last paper on Sankhyá philosophy it has been mentioned that one-half of *Sabdātunmātra* plus one-eighth of each of the other four *tanmātras* form Ether or Akás. Later on it is stated that Ether is equivalent to one attribute, viz., sound. This is likely to cause some confusion. The latter statement is made from the stand-point of our consciousness which is unable to take note of the minuter constituents of Akás. What is meant here is that we become aware of the existence of Ether by perceiving sound only. The other constituents of Ether escape our observation. And why? Because the proportion of *Sabdātunmātra* forms the greater portion, that is, one-half of Ether. Besides the ten *Indrias* mentioned above there is the eleventh *Indria* (Mind) which animates the five *Gñānen-drias* (ज्ञानेन्द्रिय) just in the same way as these latter animate the five *Karmendrias* (कर्मेन्द्रिय).

कर्मेन्द्रिय इन्द्रियैरानर मेकाद्यकम्

२।१८॥ कः कः ॥

That eleventh *Indria* which is different from the five organs of perception and the five organs of action is called Mind.

मोल व्यतिरिक्तं कर्तुं बहुव्ययिनि

मनो देशात्तर्कं यद् गृह्ययन्तिनदिन्द्रियं

मोलेन्द्रियमिति ॥ आत्मानात्मविवेकः ।

That invisible instrument of perception which exists in space and which animating the physical organ called ear is capable of hearing sound is called *Srabhinendriu* (श्रवणेन्द्रिय). Similar definitions are offered as regards the other four *Gnānenurias* (ज्ञानेन्द्रिय).

वाग्ब्यतिरिक्तं वागान्वयनटस्थानवक्ति

बह्व्ययारब्धयन्तिनदिन्द्रियं वागिन्द्रियमिति ॥

That which is different from the physical organ of speech but which animates it by acting on the eight points (हृदय, कण्ठ, ताल &c.) of that organ is called *Bāgend'ia* (वागेन्द्रिय). Similar definitions are offered in the *Shāstras* as regards the other four *Karmendrias* (कर्मेन्द्रिय).

The word *Indria* (इन्द्रिय) literally means instrument for performing some work. These instruments must belong to some actor. Here the *indirect* actor is *ātmā* (self). *Gaudapāda* defines *Indria* (इन्द्रिय) as that which belongs to the *Indra* (lord), i. e., soul. The mind is said to be the lord of the *Indrias* as without it every *Indria* ceases to act.

कर्मवाक्यकानयनः व' बहुव्ययिनिन्द्रियं च

बहुव्ययिनिन्द्रियमिति वागान्वयनटस्थानवक्ति ॥

वाग्ब्यतिरिक्तं २११ ।

The mind is regarded both as an organ of perception and action on

account of its connection with the *Gnānenurias* (ज्ञानेन्द्रिय) as well as with the *Karmendrias* (कर्मेन्द्रिय). Its main function is reflection (च' कर्तुं). As it performs the function of the organs of sensation as well as of action, it is regarded as an organ. Like other organs it is in contact with external qualities and their modification.

There are two methods only by which investigation into the phenomena of nature may be carried. The deductive method at first assumes the existence of a spiritual entity and then descends from the general to the particular, step by step, into the specialised gross elements. It is a process from the general to the particular. The Vedāntists employ the above method in explaining the universe from the standpoint of Brahman. On the other hand, the Sāṅkhya philosophers try to rise from the particular to the general, from the specialised gross elements to Brahman. For this reason the latter system is more suited to the comprehension of the beginner than the former, though the goal of both the systems is the same.

We have just now found that the external world is composed of the five gross elements together with their minute counterparts, the *tanmātras*. On the other hand, we have also found that the internal world (i. e., which exists within our body) is composed of the *Gnānenurias* (ज्ञानेन्द्रिय), five *Karmendrias* (कर्मेन्द्रिय) and *mind*. But is the mind an independent entity? Does it not depend on something else behind it for its existence? By the aid of the *Indrias* it thinks and contemplates but is there not anything else which stands to it in the same relation as mind itself bears to the *Indrias*? Certainly there is. It is the sense of "I" (आहं) which exists

in every being and by which alone the mind is capable of reflection and introspection. This entity is quite distinct from others and forms, as it were, the base upon which the *Indrias* and the mind can rest. This egoism (I) is common to every sentient being. Collectively considered it is known as *Ahaṅkāra* (अहङ्कार).

But the sense of *Aham* (अहं) itself is the result of the sense of duality. There should be a faculty in us which takes note of duality at first and then afterwards distinguishes "I" from its surroundings, i. e., "not—I." Where there is no sense of duality there can not be any difference and consequently there can not be any sense of egoism as we feel it. The sense of "I" is, therefore, posterior to something which takes note of the sense of duality and from which egoism follows. There is at first the certainty that there is duality and afterwards the sense of "I." The faculty which ascertains this and from which egoism proceeds is called intellect (बुद्धि). This faculty of ascertaining is common to all sentient beings. Hence, taken collectively, it is called *Mahatattva* (महातत्त्व), the great faculty, the faculty by which alone everything is ascertained and from which ascertainment everything proceeds. This entity (महातत्त्व) forms the base, as it were, of egoism, mind, and the *Indrias*.

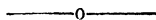
Mahatattva (महातत्त्व) is the twenty-third out of the twenty-four categories of Sāṅkhya philosophy. It is the minutest form in which *Prakṛiti* can exist while the compound element earth is its grossest form. Ascertainment is the function of *Mahatattva* (महातत्त्व) and as long as that function will be exercised, so

long we shall not be able to escape the dominion of *Mahatattva* (महातत्त्व). Everything is ascertained by the exercise of *Buddhi* and the function of *Buddhi* is certainty. But *Mahatattva* (*Buddhi*) has some source, like the other inferior *tattvas*. Everything within the province of certainty must be included within the dominion of *Mahatattva*. For this simple reason, the source of *Mahatattva* (बुद्धि) must be an entity which is beyond certainty, or about which nothing definite can be predicated. Hence it is called *Avyākṛta* (अव्यक्त) in Sāṅkhya philosophy, which means the indefinite principle. The distinction between the other *tattvas* and *avyākṛta prakṛiti* lies in this that the latter can not be characterised by any special quality whatever. Though itself the cause of all other attributes it is the burial-ground, so to speak, of the three-fold attributes of which the universe is composed. Hence it is called the *Sāmyabasthā* (state of equilibrium) of the three-fold attributes *Satya* (सत्य), *Raja* (रज), and (तम). But more of this hereafter.

In understanding the true meaning of the Sāṅkhya philosophy it should be borne in mind that of all manifestations from *Mahatattva* (महातत्त्व) downwards, there are two sides, viz., physical and metaphysical. For instance, the metaphysical side of *Mahatattva* (महातत्त्व) is consciousness which is reflected on its physical side, viz., the material which composes the finite *Upādhi* called *Buddhi* (बुद्धि). Every finite consciousness must have its *Upādhi*, otherwise consciousness must remain infinite. All manifestations from *Mahatattva* (महातत्त्व) down to the gross element earth are the manifestations of *Mulaprakṛiti* (मूलप्रकृति).

We will devote a separate paper in discussing what is meant by the term *Mulaprakriti* in Sāṅkhya philosophy. Suffice it to say at present that when at the beginning of a new evolution the equilibrium of the three qualities, *Satya*, *Raja*, and *Tama* is destroyed, all the higher conscious manifestations are produced from *Satya* (सत्य), the lower conscious manifestations from *Raja* (राज), and the unconscious

gross manifestations from *Tama* (तम). The manifestations of *Satya* (सत्य) produce *Mahatattwa* (महातत्त्व) and the five *Guṇendriyas* (गुणेन्द्रिय), the manifestations of *Raja* (राज) produce the five *Karmendriyas* (कर्मेन्द्रिय) &c., the manifestations of *Tama* (तम) produce the five *Tanmātras* (तन्मात्र) and the gross elements.



OUR EXCHANGES.

A PLEA FOR PANTHEISM.

BY HEINRICH HENSOLDT, PH. D.

Prakriti [matter] is an illusion ; Purusha [mind] alone is real.—*Upanishads*.
Gegen Dummheit kämpfen Götter selbst vergebens.—*Goethe*.

IN the November ARENA an anonymous critic, styling himself "A Student of Occultism," has deemed it expedient to "correct" certain statements of mine in reference to the teachings of Coomra Sāmi, contained in my paper on Thibet, and to enlighten an unsophisticated public as to the *real* philosophy of the "Brotherhood of India." He begins his extraordinary effusion with the announcement that he has "devoted more than twenty years to the careful study of occult philosophy," and that, for nearly half that time, he has been a "*regularly admitted member*"* of that mystic order which alone could invest him with the authority to speak upon the subject under consideration."

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How many more times must it be

repeated that the thorny path of the Indian recluse—his progress to a higher knowledge—does not lead through the gates of a formal "initiation" by more advanced hierophants who have already climbed the Himalayan heights? There are many who seem to look upon adeptship in the light of a trade, which can be learned by any grocer's clerk, after a more or less extended apprenticeship. Numerous letters have been received by the writer from people who wanted to know whether adepts accepted pupils from the United States, and under what conditions Coomra Sāmi would be likely to receive them as boarders. The following quotation from the second part of my paper on Thibet† will be of service here:

"There is no such thing as a

* The italics are mine.

† THE ARENA, August, 1894, page 372.

course of studies prescribed or laid down by the esoterics which will enable the neophyte in the course of time to cast a glimpse behind the mysterious "curtain." No amount of hard work and perseverance, in the line of applied studies, would materially assist the searcher for truth; the long years of probation and the various modifications of self-denial which are usually imposed upon the neophyte by those who hold the key to some of nature's greatest marvels have no other purpose than to test the powers of endurance and the personal character of the *chela*. . . . The wisdom you are in search of is not to be found in books. . . . There are things which it is altogether impossible to express in words. . . . The world behind the curtain is so utterly unlike the world revealed by our senses that the masters could not describe it if they would. . . . *Look into your own self*, and if you do this rightly you will *see* everything. . . . You must climb the Himalayan heights with painful effort."*

It must be obvious to all but the dullest that Western science, after more than six hundred years of investigation, has not only failed to pierce the gloom which shrouds the mystery of life, but that no amount of experimental research on the lines hitherto followed will ever bring us an inch nearer the solution of the great questions: "What are we? Whence do we come? Whither do we go?" which have puzzled the wisest of mankind from the very dawn of reason. Science is, and always has been, reasoning in a circle; for instead of telling us *why* things happen in a certain way, the man of science explains *how* they happen; and instead of trying to take cognizance of the mysterious forces behind the tangible and measurable universe, Western science has always been

engaged in a process of gauging, weighing, and measuring that which it cannot satisfactorily explain.

That we are surrounded by a host of unknown forces for which we have no sense perceptions can be clearly demonstrated even on physical grounds. During the evolutionary progress of man from the forms of a lower world—the long, wearisome pilgrimage of the ego, through countless gradations, to its present high eminence—only such sense-organs have been developed as were absolutely necessary for the preservation of the species. "Nature" is very chary of her endowments. If we look around and examine any of the numberless representatives of organic life—whether a butterfly, star-fish, or dromedary—we find it provided with only just those sense-organs without which existence would be either impossible to it or of the most precarious order. There is no waste of energies in any given direction throughout the so-called physical universe, and everything is arranged on the most economic principles. Man's "five senses," along with the rest of his faculties were evolved to enable him to obtain his food on the one hand, and protect or warn him of dangers on the other; and it is not merely possible, but absolutely certain, that we are surrounded by a vast array of forces to which we are blind—forces which are, in the true sense, occult—because we have no means of perceiving them, and because they are of no immediate advantage or detriment to the race.

The following illustration will render this clear to all except our occult critic and his "thirty-three active living masters of the Inner Temple of the Mystic Brotherhood." Imagine a pendulum, suspended in a room from which all light is excluded, amidst a darkness deeper than that of Tartarus, and a silence as

that of the grave. Now imagine this pendulum to be set in motion by some invisible hand, and compelled to vibrate or swing to and fro with an *ever-increasing speed*.

An observer present in the room would not, for a while at least, know what was going on, because neither his sense of sight, hearing, smell, or touch has been appealed to. But as soon as the vibrations of the pendulum have reached the rate of about thirty per second the silence is interrupted, and a very low musical sound is heard—the lowest note the human ear can grasp—lower than the deepest bass of a church organ. This sound, however, will rise in pitch in proportion as the vibration quickens, and will travel over the entire musical scale, until, when the speed has risen to about forty thousand undulations per second, it has reached the *highest* note which the human ear can grasp, and there will be *silence once more*.

But the motion of the pendulum goes on, and at last—after a veritable ocean of undulations has been left behind and the vibratory speed has reached the enormous figure of six billions per second—a *dull red light* looms from the Cimmerian darkness, the light of the red end of the spectrum. The motion now appeals to our sense of *sight*, and in proportion as it rises to still giddier heights the color changes into yellow, green, and blue, until, at the rate of about fifteen billions per second, the extreme violet end of the spectrum is reached, and there is *darkness once more*. But the motion goes on forever.

Now between the forty thousand vibrations representing the highest *sound*, and the six billions of the *dullest light*, there is an enormous gap—an ocean of wave-motions which are altogether beyond our perception, but which are known to exist, for everything is continuous in nature, and there are no sudden breaks anywhere. Tyndall was one

of the first to point this out and to suggest that within this vast chasm of forces—forces which no eye can see and no ear can perceive—we must seek for the explanation of the mysterious potentialities known as electricity and magnetism.

Coming back to our occult critic: it is in the discussion of the subjects *mind* and *matter* (if a string of preposterous assertions may, indeed, be called a discussion) that he is, unconsciously, most amusing. After trying to ridicule Coomra Sami's lucid demonstration of the unreality of matter, he pompously asserts:

"So widely is this at variance from the very basic and elementary principle of their philosophy, that I am impelled to give a brief statement of their true position upon the question under consideration. Instead of believing or teaching that "There is no such thing as matter," or that "what we call matter exists only in the mind," the very foundation rock upon which the superstructure of their entire philosophy rests is the great universal truth that *matter exists everywhere*."

For downright, unadulterated nonsense this exceeds even the inimitable scientific proclamations with which his grace the Duke of Argyll from time to time delights and astonishes European savants. Poor *mahatmas*! poor dear innocents of the Inner Temple! So you "believe and teach 'that matter is real and exists everywhere, and that the spirit of an individual is as truly a *material* organism as is the physical body which envelops it.'" I never knew that you *believed* or *taught* anything, because I always understood that each of you represented a different stage of mentality, and that the word *belief* had no existence in your vocabulary. Adepts do not "believe"; they *know*.

What about the Upanishads? What about the hoary wisdom of

the *rishtis*? What about the great doctrine of *maya*, which is peculiarly a product of the oriental mind, and which has been the fundamental conception of enlightened India from time immemorial? What about Patanjali and the philosophy of the Advaita (the very *term* implying *non-duality*, or the sole existence of mind)? What about Buddha, who undoubtedly was the greatest esoteric teacher the world has ever seen?

Matter real, and "spirit" a modification of matter, forsooth! Shades of Plato, Spinoza, and Kant; of Schopenhauer, Carlyle, and Emerson! Here is a "regularly admitted member" of the "Brotherhood of India" declaring—in the teeth of the hoary philosophy of the Oriental Aryans—that the doctrine of the unreality of matter is diametrically opposed to the belief and teaching of the "thirty-three active living masters of the Inner Temple of the Mystic Brotherhood."

Let us now examine the kind of logic which this tremendous occultist employs in order to demonstrate the fallacy of Coomra Sâmi's reasoning. One sample will suffice. Instead of saying, "We [Hindoos] live on rice, and most of us are satisfied with one meal a day," Coomra Sâmi—so our initiate of the Mystic Brotherhood informs us—should have said, "We imaginary beings (Hindoos) think we live on a cereal fantasy (rice), and most of us imagine ourselves satisfied with one such delusion (meal) a day." According to the judgment of our occult critic it would appear the height of absurdity that a philosopher like Coomra Sâmi, who denies the reality of matter, should speak of *rice*, *meals*, *salt*, *cloth*, *plam-leaves*, etc., and it is easy to perceive from his frantic exultation over this wonderful discovery that our phenomenal mystic is thoroughly convinced of his having scored a cardinal point

by drawing attention to this alleged inconsistency.

It is amazing to notice the blindness which still prevails, even among those who lay claim to a superior education, in reference to the clearest philosophical conceptions. Details of the most paltry and trivial order, in the line of "physical research," viz., the senseless process of *labelling and classifying* that which ought to be *explained*—which is grandiloquently styled "science"—paltry details, I say are hunted after and stored up by learned pedants, with a zeal worthy of a better cause, and these trivialities afterwards solemnly rehashed, palmed off as education upon a credulous and unsophisticated public by the hopeless incapables who occupy the chairs of "learning" in our colleges. Theirs is indeed a *learning* in the most literal sense of the word, a learning such as every Tom, Dick, or Harry can acquire, if he only serves the customary apprenticeship.

Let the reader bear in mind that the great majority of our so-called scientists are specialists; that ninety-nine out of every hundred have selected, from the vast and bewildering maze of nature's manifestations, some narrow groove, along which they work like moles and that although they may acquire a world-wide reputation in their "line," yet they are not qualified to pronounce an opinion on anything beyond their speciality. They are not scientists in the broader sense, for the true scientist must, at the same time, be a philosopher.

There is no lack of specialists in science, but there is a lack of philosophers; there is a lack of those who can rise beyond the level of their surroundings—a lack of those who can *think*. But to be able to think and philosophize one requires to be endowed with a superior *mind*—and nature is very

chary of her endowments. It is easy enough to crowd into a poor brain a lot of facts, a mass of detailed information in reference to any given department of science. A boy with an inferior cranium may crowd into it by dint of hard work and perseverance, an enormous amount of information, and may continue this accumulating process till his brain is a veritable encyclopædia of heterogenous knowledge; yet the chances are a thousand to one against his ever contributing *one original idea* towards that fund of real wisdom which is our most precious inheritance.

One of the greatest triumphs of the human mind, and beyond comparison the most important step hitherto taken towards the solution of the world enigma, was the discovery that *an object implies a subject i. e.*, that any given object, for instance a tree, cannot, by any possible stretch of imagination, be said to exist, unless there be at the same time an eye to see or a hand to touch it—in other words, *a mind to conceive it*. In extension of this discovery it easily follows that the entire "external world" can have no independent existence, viz., cannot be real, except as a mental phenomenon, and that if *mind* should ever be destroyed or cease to exist, the *world*, as a matter of course, would cease to exist also.

This discovery was made thousands of years ago by subtle reasoners in far-off Hindostan, and its deductions are given with marvellous acumen in the Upanishads, which are philosophical treatises appended to the Vedas: a treasure-house of wisdom which has no equal, and in comparison with which the logic of some of our foremost modern luminaries sounds like the veriest child's prattle. In those glorious treatises we have an epi-

tome of wisdom of sages who pondered over life's riddle long before the first Pyramid was built, long before Abraham roamed the plains of Chaldea with his cattle, a treacherous and savage Bedouin. And, like a golden thread running through the Upanishads, is the ever-recurring lesson: *Matter is an illusion; mind alone is real.*"

Nor has modern Hindooism departed from these precepts, or been able to shake the edifice of resistless logic, rendered absolutely impregnable by the wondrous wisdom of the past. Mr. Manilal Nabhubhai Dvivedi, professor of Sanskrit in the Samuldas College of Bhavnagar, one of the most philosophical minds of present-day of India, as well as one of the profoundest Vedic scholars, in his "Monism or Advaitism,"* says (p. 37): "What is matter? What is *prakriti*? The question is already answered when we say that it is never independent of thought." Again (p. 39): "*Māya* means illusion; *prakriti* [matter] is an illusion no doubt; mind being sufficient to send forth these illusions from within itself." In another place (p. 33): "The Advaita philosophy questions the very nature of our perceptions of matter, and establishes that we are never conscious of anything *beyond our consciousness* of the phenomenon;" and "The substance and forms of things are mere assumptions, not independent of our thought." Finally (p. 41), "Thought is the only thing constant and unique."

How, in the face of this overwhelming consensus of fact, our "student of occultism" can have the hardihood to assert that "Nothing has ever appeared in print more radically unjust to the Mystic Brotherhood and their philosophy than the allegation of Coomra Sami that they deny the existence of matter,"

* Subodha Prakasa Press, Bombay, 1889.

surpasses my limited understanding.

To the ordinary untrained intellect, with its crude, empirical conceptions and its blind, unreasoning dogmatism, nothing would seem more absurd than the idea that the external world is not real. The mere suggestion of such a possibility is enough to set every dunce in Christendom bellowing with derisive mirth. "What? you actually mean to tell us that these chairs and tables do not exist? Are you mad? Why, *here they are!* you can *see and feel* them, and what better proof can there be of their reality?" This is the stock argument resorted to by those who are not accustomed to ponder over the cause of things, but are satisfied to call a certain object a "stone" and another a "tree," because they have from infancy been taught to do so, and who go through life without ever realizing the profound mystery which is involved in these conceptions. Verily, it *does* require a great deal more than the so-called "evidence of our senses" to demonstrate to enlightened reason the reality of the external universe—a *very great deal*.

Where is your universe without your *mind*? Take away a man's mind, and what has become of his world? What, I ask, has *become* of his chairs and tables; of his trees and flowers; of his sun and moon, and the host of stars which make up that universe which now appears to him so substantial? *They have vanished into nothingness.*

ARENA. (To be continued.)

THE GERMAN VIEW OF SÁMKHYA PHILOSOPHY.

(CRITICISM OF PROFESSOR GARBE'S "SÁMKHYA-PHILOSOPHY").

CONSIDERING the fact that Buddhism has sprung from the

Sámkhya philosophy, it is to be anticipated that the present work, which is the first attempt at giving a systematic exposition of its nature, history, and tenets, will meet a widespread demand, not only among scholars, but also among the public at large. Professor Garbe, the translator of the most important Sámkhya texts, is of all our Sanskrit scholars pre-eminently fitted to be the interpreter and expounder of the Sámkhya system, and indeed this work of his brings his former historico-philosophical labors to a certain consummation, showing them in their importance, and allowing us to understand the plan of his studies.

The Sámkhya philosophy, founded by Kapila, is closely connected with Buddhism. The Sámkhya philosophy is the mother of Buddhism, and Buddha has derived from it many of the fundamental teachings of his religion. Many tenets, and the solution of many problems, were adopted by Buddha without essential change. Especially the four noble truths are plainly foreshadowed in the Sámkhya philosophy. Both the Buddhist and the Sámkhya philosophers hold that life is suffering, and that efforts must be made to deliver us from the evil of suffering. The contents of the Sámkhya doctrine has been formulated in the following four tenets: (1) what one must deliver oneself from is pain; (2) deliverance is the discontinuance of pain; (3) the cause of that from which one must deliver oneself is a lack of discrimination, which is based upon the connexion of the soul with matter, and produces pain; (4) the means of deliverance is the discriminating cognition. Not only the method of stating the problem of the deliverance from evil under four heads, but also the very formulation of these four sentences have, to a great extent, been retained in the Bud-

dhistic terminology. Nevertheless, a great change is noticeable from Kapila to Buddha, and indeed it is a change for the better. It is a progress of paramount importance. Says Professor Garbe, on page 143: "The original Sámkhya doctrine declares even good works do not enhance but hinder the attainment of the discriminating cognition (which is the means of salvation). Accordingly, nothing is said in the Sámkhya system of morality, and this want has been supplied by its daughter-system, Buddhism, in the most admirable way,—and in an impartial consideration we must not conceal the fact that the original Sámkhya philosophy, which contributed much to the mental equipment of Indian thinkers, must have played a certain part in the unfavorable development of the Indian national character. Even in some passages of the text-books of the system a morally pernicious influence is perceptible."

Professor Garbe presents the Sámkhya philosophy in uncolored objective exposition without criticism and without comparison with similar ideas of European philosophy, and this method seems to be the proper one, because we must first have the facts clearly stated before we can use or apply them. By drawing parallels too soon we shall only be bewildered, and misunderstand the peculiarly Indian spirit of the various Indian thinkers.

Professor Garbe's book is divided into four parts. The introduction contains four articles of general interest on the Sámkhya philosophy, its history and literature, its connexion with Greek philosophy, and a survey of the other philosophical systems of India. The second part characterises the Sámkhya philosophy. The name is derived from *Sámkhya*, number, and is usually explained as a numeration-philosophy, that is, as a system of thought

based upon exact distinction, measuring and counting. Professor Garbe considers this explanation as an after-thought, and believes that the name was originally a nickname invented by its enemies, the Brahmans, who intended to ridicule the method of numeration, for the Sámkhya philosophers show a special preference for reducing abstract concepts to dry enumeration. The world-conception of the Sámkhya philosophy is a consistent pessimism. All life is suffering, and the happiness which our experience appears to afford does not exist in reality. The worst suffering, however, consists in the necessity of a constant repetition of old age and death in every renewed existence. This is the nature of *samsára*, of which we read (page 133).

All living beings without distinction are suffering the pain produced by old age and death. All are possessed of the worm, which is the fear of death, presenting itself as the wish, 'may I not cease to exist, may I live,' and anything which creates fear is pain; therefore, death is pain."

The aim of the Sámkhya school is a perfect annihilation of pain. Here the various methods of overcoming pain are refuted. The materialist hopes to free himself from bodily pain by medical treatment, from mental pain by all kinds of enjoyment, and protects himself against evil influences from supernatural sources by the use of magic. All these means are rejected by the Sámkhya philosophy as insufficient. They do not insure certainty, and afford only a transient relief. The Brahman religion offers sacrifices as the best means of escaping pain, and of attaining a place in heaven after death, where all pain will be at an end; but the Brahman receives the same answers as the materialist. His means are insufficient. Rituals are of no avail, and sacrifices are

often impure, for they imply the shedding of blood and the slaughter of animals involves us under all circumstances into guilt, which, according to the law of relation, will produce pain. Moreover, rich people can indulge in religious sacrifices, while poor people cannot. Thus, the poor are excluded from the methods of salvation offered by the materialist as well as the Brahman. No less vain are the hopes of the Yoga practice, to attain salvation by acquiring supernatural powers. Deliverance must not only free us from pain, but from its cause, and must make its return forever impossible. Now, since pain lasts only so long as the soul is in connexion with bodies and organs, salvation can obtain only if the migration of the soul is finished. And this goal, the absolute discontinuance of pain, can be reached only through philosophy, consisting in the discrimination between soul and matter.

Many constituent parts of the Sāṃkhya system are common to all other Indian philosophies. These are especially the ideas of *samsāra* and deliverance, which are treated on pages 172-184.

A peculiarly interesting feature of the Sāṃkhya philosophy is its pronounced atheism. While the existence of the national gods of India are not denied, the idea of a personal world-creator is most emphatically rejected. The mythological gods are not regarded as eternal beings, but as individuals who have their own karma and merit, who have originated and will pass away. There is probably a purpose in distinguishing between the *devas*, that is the national gods of India and *Isvara*, the powerful, the Lord, meaning a personal world-creator. The belief in the former is not interfered with while the belief in the latter is rejected on physical, logical, and moral grounds. Sāṃkhya atheism is based, first, upon the doctrine that uncon-

cious matter acts with intrinsic necessity according to the forces which it contains; secondly, upon the consideration of the law of karma which prescribes the course of the activity of living beings; and among other reasons we find, thirdly, that the problem of the origin of evil appears insolvable upon the assumption of theism. Professor Garbe quotes on pages 192-193 passages from the *Kārikā* 57, and the *Vijnānabīkshu*, VI, 65, which do honor to the subtle thought of old Indian thinkers, and which will not be easily replied to even by our modern theologians.

The third part contains the doctrine of matter, consisting of chapters on cosmology, the reality of the phenomenal world, the attributes of matter or the three *gunas*, the evolution and reabsorption of the world, the concept of causality, the products of the fine and the crude elements. We need not mention that the old Sāṃkhya philosophers had not the slightest idea or correct knowledge of the physiology of the human organism. Their physiological knowledge is rather an *a priori* construction of what the organs of the soul might be than a real description of facts. The Sāṃkhya philosophy distinguishes between the *buddhi* or the reasoning organ, the *ahamkāra* or the ego-creator, the *manas*, or the internal sense. Besides these three there was the notion of an inner organ of unity. Besides the external senses there were thirteen organs which were supposed to hold an intermediate position between the purely psychic and bodily sense-activity. The material body consists of crude matter, and is doomed to perdition at the moment of death. There is another, more sublimated body (not unlike the astral bodies of theosophists) which is supposed to survive death. This sublimated or inner body is supposed to accompany the soul in its transmigrations,

and it, too, partakes of the *samskāras* or dispositions produced by merit and demerit. Every process impresses an analogous vestige into the soil of the thought-organ, and this vestige continues as a germ in the ground, and constitutes a disposition or *samskāra*, that is, a preparation or readiness for future reproduction of this process. These dispositions form in their illimitable mass an essential attribute of the thought-organ. The thought-organ is actually colored by them, so various are the innumerable dispositions which during the course of many births have acquired citizenship, usurping it according to the irrefragable natural law to which the individual is subject. These remain a constant property of the individual, conditioning the functions indispensable for physical life, the habits and talents which we as we say, bring with us into the world, all of which are the heirloom of former births. They are impressions which in the meantime continue to exist and preserve their latent power, ready to manifest themselves whenever needed, like seeds which have been stored away for years, but as soon as brought into favorable conditions sprout with the same vigor as if they had just been harvested. We do not remember our past destiny of former births, as their impressions are without consequence in their present existence, and they can never be lost.

The last part is devoted to the doctrine of the soul which constitutes the dualism of the Sāṃkhya system.

Professor Barthelmy in his *Prémière mémoire*. pp. 440-450, does not understand how Kapila, according to the Sāṃkhya system, could retain the conception of the soul as perfectly inert, and here Professor Garbe replies that Kapila's soul-conception was invented to explain

consciousness. The *buddhi* is said to be purely material, not less than bodies and other objects; it is also an object. The soul, however, produces the various attitudes of the inner organs by consciousness, by merely being near and throwing light upon their conditions. How much akin this view is to some modern conceptions of the soul, which insist upon the passivity of consciousness, need not be mentioned. Kapila's dualism of the distinctness of the soul leads him into the doctrine of the plurality of souls, which makes his system involved and naturally led to the criticism exercised by his successor, Buddha. Buddha went so far as to deny the existence of the *ātman*, considering the soul as the continuity of many mental acts, thus leading again to a monistic conception.

Deliverance could be attained only by a discontinuance of the effect of the objects upon the soul. Deliverance could not be conceived as a reabsorption of an individual soul into a divine soul, because, according to the Sāṃkhya system there is no God, and if a God existed, such a deliverance would be furnished solely because of the law that every combination leads to separation. Further, deliverance cannot be the annihilation either of the soul or of the world, because experience teaches that the aspiration of man seeking deliverance is not directed toward annihilation. All this is not deliverance. But what is deliverance? According to the explanation of Aniruddha it is an indescribable condition in which all pain is done away with, excluding the possibility of its return. But since pain is supposed to originate through the connexion of the soul with matter, deliverance consists in the perfect separation of both in a definite isolation of the soul. This separation means that

any pain which affects the inner organ has ceased to throw its reflex upon the soul, or, to use another expression, that the organ affected by pain is no longer illuminated by the light of the soul, by consciousness. The soul continues in its state of deliverance as an individual being, but it exists in a state of absolute unconsciousness. Doubts as to the possibility of such a state are refuted by calling attention to such conditions as dreamless sleep, coma, or trance, in brief, all states in which consciousness disappears; the main difference between these states and deliverance being that they still contain the germ of being bound to material existence, which does not obtain in deliverance.

In the Introduction Professor Garbe puts forward a theory of the un-Vedic origin of the Sámkhya philosophy: not only because Kapila's doctrine was heretical and contradictory to the Vedas, and unknown in the Vedas, but also because none of its fundamental tenets are found in the Vedas. These tenets are the absolute disparity of the spiritual and material principles, the multiplicity of souls, the independence and eternity of matter, the view that matter consists of three constituents, the *sattvas*, or goodness, the *rajas*, or badness, and the *tamas*, or indifference; the unfoldment of the world from primitive matter; the conception that first the psychical organs and then the outer objects originate; the triunity of the psychical organs, the twenty-five principles, the doctrine of the sublimite elements, and the inner body of the dispositions or *samskaras*; the conception of psychical processes as primarily purely mechanical, and only raised into consciousness by the spiritual power of the soul; the denial of the existence of God, and finally the pro-

position that deliverance is possible by distinguishing spirit and matter. None of these ideas, Professor Garbe states, can be found in the Brahmanas and in the Aranyakas. These, in brief, are his arguments to substantiate his claim of an un-Vedic origin of the Sámkhya philosophy. His arguments, however, do not appear to us sufficient, for how often do new ideas originate by contrast, by combination, or through the suggestion of the untenability of the prevalent ideas. Thus, Kant's philosophy has, as we most positively know, its roots in Wolf and Hume. Nevertheless, if we enumerate Kant's fundamental doctrines we shall find none of them in the works of those philosophers from the study of which he received the strongest impulse to their formation. Thus, in the face of the facts enumerated by Professor Garbe, we still regard a Vedic origin of the Sámkhya philosophy as possible, and if it were not so the mystery of its origin would be greater than before. For, not knowing at that time any higher civilisation than that of the Brahmans, how shall we account for the origin of this original and most independent philosophy of ancient India among those foreign invaders? Whatever be the truth regarding the home and origin of the Sámkhya philosophy, it remains the most thoughtful dualistic system of India, and, apart from shortcomings due to the lack of natural science, perhaps of the whole world. The present volume is unquestionably a very scholarly and reliable exposition, and, as such, an indispensable handbook for students of Indian lore, and especially for those who are interested in the origin and development of Buddhism.

The Monist.

BHAGABATGITA WITH SANKARBHASHYA.

(Continued from page 10.)

ATTRACTION and aversion to its objects are natural to each sense [according to their agreement or otherwise with its predilections]. Do not let them [attraction and aversion] have the upperhand of you. They are his [mumukshu's] enemies. 34.

Sankara. If all beings act according to their respective *prakrities* (natures), and as there can be nothing which is free from *prakrity*, the theory of action by free-will is exploded and *Sāstra* becomes void of all usefulness. Lest such a question arise *Bhagabān* introduces this *sloka*. Among objects of all senses, such as sound &c., there is attraction to agreeable and aversion to disagreeable sounds &c.; thus in every object of the senses attachment and repulsion are natural. The scope of free-will and *Sāstra* here is this: Being well-grounded in the teaching of *Sāstra* do not let yourself be influenced either by attraction or aversion. When the *prakrity* of a person placing attraction and aversion in the forefront, leads him to carry out her desires, it is then that one's own duties are foresaken and that of another is taken up. When on the other hand attraction and repulsion are overruled by their opposite [the superior intelligence spoken of in, II. 66-68], then a person looks with the eyes of the *Sāstra* and does not become the slave of *Prakrity*. Therefore do

not get under the sway of them—attraction and aversion,—for they, like thieves waylay and cause harm to the traveller of the path of *moksha*.

One's own duties, performed however imperfectly, is superior to the perfect discharge of that of another. Death is preferable (if that be the effect of continuing) in one's own duties: (the after-effect of the adoption of) the duty of another is most terrible. 35.

Sankara. Lest *Arjuna*, though admitting the evils of attraction and aversion, misunderstands *Sāstra* by fancying it to be more moral to take up another's duty, *Bhagabān* introduces this *sloka* to say that he is wrong in thinking so. [The full form in which this question might present itself is thus put by other commentators: Admitted the evil effects of being led away by attraction and repulsion; but should I not, after controlling their impulses, as you say, for *their* control is all that necessary,—with the help of *Sāstraic* knowledge, adopt a line of work which is unattended with the evils which darken my sphere of duty, e. g. the duty of a *Sannyasin*, who remains absorbed in divine meditation and supports himself by begging alms, instead of the duty of a *Kshettriya* which entails the killing of friends and relations among other human beings? It is better by far to continue in the performance of one's

own duties*, even if they are done very imperfectly, than to usurp the duty of another, though it might be performed most ably and perfectly. Even if death be the result of attending to one's own duties it is preferable to life kept up by the discharge of another's duty. Wherefore? The effect of discharging another's duty is most frightful, for this conduct brings in its train the pangs of hell &c (other death).

Now *Barshneya* ! what is it for, that a person is led to sin, even if he is unwilling, as if driven by force? 36.

Sankara. "Though you have during your discourse, referred to the root of all evils in a desultory and indefinite manner, as in *slokas* *आवतो विषयान् पुंशः* (II. 62), *रागद्वेषे ह्यस्य परिपन्थिनौ* (III. 34)," says *Arjuna*, "yet I desire to have a succinct and well-defined account of it, knowing which I shall try my best to tear it out." What is the cause, owing to which, a person, like the slave of a king, sins, even while he has no desire to do so, O *Barshneya* (a son of the *Brishmi* family !) as if compelled by a superior force. The analogy "like the slave of a 'king'" is given to convey the idea of the application of a strong force from without.

It is desire, it is anger, born of the *rajagunam* (the name of the active, attracting principle). (It is) ravenous and unholy in the extreme. Know it to be the enemy in this (world). 37.

Sankara. "Hear of that enemy, which works all evils about which you ask" said *Sree Bhagabân*. *ऐश्वर्यस्य सत्त्वगुणस्य धर्म्यस्य त्रयसः शिवः । परात्मनः सदायं सौख्यस्य वस्तुं भग इतीह उवाच* [The word '*Bhaga*' (भग) signifies, all-power, all-morality and goodness, all good-fame, all wealth and beauty, perfect non-attachment and the fullest emancipation]. These six attributes beginning with 'all-power,' are eternally existent in their entirety in *Vāsudeva*. *जन्ममर्त्यं प्रलयश्चैव भूतानामागतिं गतिम् । वेत्ति विद्यामविद्याञ्च स वाच्यो भगवानिति* [The word '*Bhagabân*,' is applied to Him Who knows about the origin and destruction, arrival and departure of all beings and what constitutes true knowledge and ignorance]. That *Vāsudeva* who possesses the most perfect knowledge about the origin &c. of all things is the object of the word *Bhagabân*. It is desire which has overpowered all beings and is the enemy, because for it alone are all the evils which befall all beings. This desire, whenever interrupted, changes into anger. This anger also, springs from the "principle of attraction." Here desire may either be taken as the producer of the "principle of attraction" or the product of the same. Desire taking its rise, spreads the rays of attraction and urges a person to action. We hear persons rave, who connecting or identifying Self with foreign objects on account of their intense thirst after them, and suffering from its bondage, engage in services in which the "principle of attraction" predominates. It is greatly rapacious and is the very centre of unholiness (for

* For the real meaning of the word *Svadharmā* (one's own duties) please see the Text XVIII, 41-44. The allegory-craze which runs high now seems not even to have been in its protoplasmic state at the time of Sankara, for he unsuspectingly passes over the word without any comment which in these days, has been made to yield a meaning, which fairly metamorphoses the *Gita* from a record of *states* into a strained out-at-elbows allegory.

all sins emanate from it) and led by it an animal sins. Therefore know it to be the enemy in this world. [Cp: *Smṛiti* यत् इच्छयां क्रोधि बर्षा हिरेण्यं पयसः स्निग्धः । नालविकस्य तत्सर्वमिति मत्वा यन्नं ब्रजेत् ॥ Seeing that all the various sorts of rice, wheat, gold, animal and woman cannot satisfy the single thing, desire, be calm].

As fire is enveloped by smoke, as a mirror is by dust and the foetus by the womb, even so is it enveloped by this (desire). 38.

Sankara. How it is an enemy is shown by the following examples. As the luminous fire is covered over by the dark smoke born with it, or again, as the mirror is by dust or the foetus by the membrane-bag, so is it covered by this. These three illustrations might be taken as showing three stages of desire or the three bodies in which desire clothes or objectifies itself to the detriment of *Gnānam*: (1) *Kāraṇa*, in which, like fire covered with smoke, the action of *Gnānam* continues; (2) *Sukshma*, in which like a mirror covered with dust, its natural action ceases, but it is not denaturalized; and (3) *Sthūla*, in which like the helpless foetus in the womb, not only does its natural action cease but it is also denaturalized. The three illustrations are also explained to mean *Satwic*, *Rajasic* and *Tamasic* desires respectively].

Kounteya ! True knowledge is enveloped by the unquenchable flames of desire—the constant enemy of the wise. 39.

Sankara. What is that इह (it) of the preceding *sloka* which has been spoken of as covered over with desire? It is *gnānam*, which is covered over by it (desire), the con-

stant enemy of the wise. For the wise knows beforehand and so regrets at all times, even while enjoying the desired-for object, that it is desire which unites him with and separates him from agreeable and disagreeable objects. Hence it is called *his* constant enemy, *not* of the ignorant. For the ignorant is sorrowful and repents for his desire only when it gives him pain, *not before*. It is likened to fire, for it can never be satisfied. [Cp: *Smṛiti*: न जातं कामः कामानासुपभोगेन शाश्वति । इविषा मन्वावसे व भूय एवाभिवर्धते ॥ Desire can never be satisfied by the enjoyment of objects, like fire which is never satisfied with *ghee*, but grows in proportion to the quantity poured into it].

The senses, the mind and the intellect are its abode. With their instrumentality it (desire) veils the true knowledge and creates all sorts of illusions. 40.

Sankara. "What is the abode of desire—the universal enemy which veils the true knowledge?—For knowing the seat (stronghold) of the enemy I shall be able easily to surprise it." To meet this query of *Arjuna* the above *sloka* has been introduced.

Therefore, O best among the *Bharata* dynasty! do thou first bring the senses under control and then cast off this unholy (thing) which destroys knowledge, both as gained from without as well as that gained from within. 41.

Sankara. As it is so, therefore do you, at the first step, subjugate your senses and then eschew desire which is the author of all sins. Because it is the real enemy, as it

nullities all knowledge both as gained from the *Shāstras* and *Guru* as well as that obtained from ex-

periences of spiritual realizations which are the means of securing the final emancipation. So cast it off.

SVETADWIPA.

THERE are persons who regard the Hindu *Shāstras* as the very womb of chaos, from which nothing but concrete nonsense and irrationality could come forth. So they most wisely keep themselves at a safe distance from its reach, lest even an occasional touch derange their heads,—and complacently look down upon believers in Hindu *Shāstras* as at best “mild lunatics” whose disease though “mild” is still incurable. And they act consistently when they do not bother others as well as themselves seriously with their views on Hinduism. It is not our object here to enquire into the merit or otherwise of their conduct. It is with another class that we are concerned to-day *who would* not let the Hindus alone, but must perforce bring them to their senses. Their solicitude is no doubt laudable, but their procedure and the attitude which they bring to their work are, as the Hindus complain not very unjustly, arbitrary, irrational, and uncalled-for.

It may interest our readers to learn something about this very interesting set of our friends and the manner of their manipulation of the *Shāstras*. They do not seriously believe in the Hindu *Shāstras*, no; but still, by spasmodic efforts, time and again, in which, connexion with the context, records of history, purpose and bearing are deliberately ignored or overlooked, they attempt to evolve an imaginary cos-

mos out of *Shāstric* chaos, by thus arbitrarily rejecting portions that appear distasteful to them while accepting such of them as do not appear altogether unpalatable, whose origin, however, they are sure to trace to the scriptures and teachings of non-Hindu nations.

Thus the account of Sreekrishna's Life and Character they treat in the following fashion. They do not believe in the *Shāstras*, but still choose to believe for purposes of their own in the existence of *Vrindāvana*, in His amours; and they prune and cut *Shāstra* short to suit the self-same purpose, in the matter of the number of His lady-loves, His age at the time of love-making and other most important details, which, by the way, do not go to establish their theories, but the very reverse, and which the *Shāstras* record as marks of his Godhood. Now what the Hindus most humbly submit here is, that the account of His amours, &c., which you take from the *Shāstra* for purposes of vilification lies linked with other facts and records which in the name of common sense, fairness and justice you are bound to take into consideration along with the rest. For it is then and not till then, that you should be justified in pronouncing a judgment either way.

I come now to the consideration of a question which is being discussed in certain circles, the question, namely, whether the system of

Bhukti Yoga about which the orthodox view is that it is part and parcel of the Hindu system of religion was really of ancient and indigenous growth or whether it found its way into India from a foreign soil. This will illustrate the truth of certain remarks I have made at the outset as to the manner of manipulation of the *Shástras* by certain well-meaning, industrious critics. It is asserted that *Bhukti* was a thing unknown and unheard of in India before the days of *Nárada* who when he went to *Svetadvipa* (वैतद्वीप) found many devout *Bhaktas* practising the highest communion with the Supreme Being. It is argued and suggested that *Svetadvipa* and Alexandria are one, and that *Bhukti* was transplanted to the Indian soil by *Nárada*.

Let us now see what the *Shástras* record about the geographical position of *Svetadvipa*. For, it is superfluous to mention, that if we are going to believe on the authority of the *Shástras* in the journey of *Nárada* to *Svetadvipa*, we are also bound in all reason to believe in the account it gives about its geographical position. The whole of this globe including the discovered and the yet undiscovered portions of it is called the *Jambu Dvīpa* in the *Shástras*. It is surrounded by the *Laban Samudra* or the Ocean of Salt water. The second *Dvīpa*, far, far removed from the *Jambu Dvīpa* in space, (see *Nárada Pancharātra*) but enclosed by the *Ikshu Samudra*, is called the *Plaksha* [N. B. Evidently the second *Dvīpa* is no part of *Jambu Dvīpa*, but exists as a mightier globe than ours in interstellar space. And so with the rest of the *Dvīpas* that follow]. The third is *Sāka Dvīpa* and the ocean which surrounds it is called the *Surā Samudra*. The fourth is *Kusa Dvīpa* with its ocean the *Ghrīta Samudra*. The fifth *Baka* with the *Dādhi Samudra*. The sixth *Sālmali*

with its *Kshira Samudra* and the seventh and last is *Krouncha Dvīpa* enclosed on all sides like the others by an ocean of pure water. (*Vide Nárada Pancharātra II, 76-92*).

Now let us see whether Alexandria is an island of *Kshira Samudra*, which *Svetadvipa* is, according to the *Shástras*. Alexandria is the chief port of Egypt on the Mediterranean, situated in the *Jambu Dvīpa*; while *Svetadvipa* is situated in the *Kshira Samudra*, the distance of which from the *Jambu Dvīpa*, according to the figures given in the *Shástras* fairly outstrip vast astronomical distances. Thus it is abundantly clear that if we are to place any reliance on *Shāstric* data, we cannot, from a consideration of the respective astronomical positions of each, identify *Svetadvipa* with Alexandria.

Next let us see whether an examination of the description of the inhabitants of *Svetadvipa* yields us additional materials for determining our point with more precision. In the *Mahābhārata* (*Sānti Parva, Mok. p. Ch. 336*) we find *Nárada* asking leave of *Nārāyana* to visit another form of His in the *Svetadvipa*. We give a literal translation of the *slokas* that follow :—*Nárada* taking leave of *Nārāyana* swiftly ascended the sky and alighted on the top of the *Sumeru* mountain where he rested for a while. Hence he directed his (enfranchised) gaze towards the north-west and found a large island on the north of the *Kshira Samudra* which is called *Svetadvipa*. That island is thirty-two *yojanas* high from the foot of the *Sumeru*. In it live numerous pure-hearted persons. They are devoid of the ordinary gross earthly bodies; they have not to receive sense-impressions of sound &c., they are motionless; they are sweet-scented and sinless. The eyes of sinful persons are reduced to ashes if they are directed on them. Their bodies

are strong like the bone of which the thunder is made; their heads are large like umbrellas, and the soles of their feet are marked with a hundred lines. They have four faces, sixty small and eight large teeth. Those *Mahāpurushas* (superior personages) of extraordinary beauty, youth, and power gained from *Yoga* can devour time itself from which have emanated the Veda, Dharma, the tranquil-minded Rishis, the Devas, and other created beings and are powerful like the Sun, the creator and pervader of the universe."

Further on in the 337th Chapter of the same Parva, we find the omniscient Mahatmas, *Ekata*, *Daita* and *Trita* giving an account of the journey to "*Svetadwipa*, an island situated in the north of the Kshira Samudra," as a voice from the sky informed them. Here is a translation of the words in which they described their experiences in *Svetadwipa*.

"When we heard the voice from the sky, we became very anxious to see God, and went to *Svetadwipa*, with our minds fully concentrated on Him, following the way fixed by the Devas. But as soon as we reached the place our sight was obstructed. Not to speak of the Supreme,—we could not even see the other personages who were there. After a while as we recovered our senses, we realised that none could have a look at that Supreme Being without the power derived from hard penance and therefore we again practised severe asceticism in that place for seven years. When our ascetic discipline was finished we saw that some *Mahātmās*, adorned with every auspicious sign, and who were as beautiful as the moon, were mentally repeating the *Brahmantra*, with their palms joined together, some sitting with their faces turned towards the east and some towards the north. The Supreme God *Nārāyaṇa* favours them,

because they worship Him with their minds concentrated upon Him alone. Every inhabitant of *Svetadwipa* was full of that effulgence, which comes forth from the Sun at the time of the destruction of the universe. Seeing that all the inhabitants of *Svetadwipa* were equally radiant, we felt that the island was the abode of effulgence. After this, an effulgence resembling that of a thousand suns rising simultaneously, suddenly burst upon our view. At that moment the *Mahātmās* inhabiting *Svetadwipa* rushed with great speed towards that Accumulated Effulgence, every one exclaiming "let me go first" and bowing their heads to the Supreme God *Nārāyaṇa* offered their presents. At that time our strength, sight, and senses suddenly gave way, unable further to stand the dazzle of the unearthly luminosity. Then we only heard these words:—"Oh *Pundarikāksha*! glory unto Thee. Oh *Hrishikesh*! Thou art the supreme Personage That protects this universe and the origin of all. Therefore we salute Thee". At that time the pure wind filled with many kinds of odours began to blow carrying with them celestial flowers and medicinal herbs. Afterwards the illustrious *Mahātmās* began to worship that Luminous Being with great devoutness and with their whole heart. Then hearing the words of the *Mahātmās* we thought that the Supreme Being was surely present there. But we, deceived by the illusion of sense, could not see Him. After sometime when the wind had ceased and the offerings of worship had been made we became full of anxiety. Even then none amongst the numerous *Mahātmās*, who were born of purity itself, neither looked at us nor paid any heed to us. They all kept their minds serenely concentrated only on Brahman."

I now leave the reader to judge

whether the Alexandrian such as we read of in history ever answers to the type of Beings described above as inhabiting *Svetadwipa*.
Alpha.

A FEW FORGOTTEN TRUTHS.

(Continued from Vol. III, page 334.)

BEFORE we conclude the remarks on the tenet of rebirth, we would humbly offer to our reader a few practical hints for the elucidation of the doctrine of ancient Hindus. There is a Sanskrit term *Jâtismar* (जातिस्मर), which means the knower of previous births. In like manner there is also a Thibetan Buddhist term "Tookoo" commonly pronounced "Kooshoo" which means an avatar or an incarnation,—the title with which the Lamas of Northern Buddhism are universally honored. There are some Hindu *Jâtismars* of later age, who are true, tried and faithful custodians of the faith, suitable to the humanity of Kali-Yuga, still incarnating in the mystic valleys of the Himalayas and the plains of Thibet commonly known as Uttarakhand and Himavat in the Hindu world, to help the cause of the fallen humanity of this age and to raise it to perfection so far as surrounding circumstances will permit. They are the active members or reigning chiefs of the great theocracy, whose imperial seat is in Mount Kailas, known by the name of Kahan-tee in Thibet, and their immovable branches known as Shidhasramas are scattered in Mansaravar, Ravan-khada, Gobi desert and all over the cis-and-trans-Himalayan Region entirely unknown to the uninitiated mass, however physically and intellectually they might be developed

and to whatever nationalities they might belong. No amount of human energy or mortal brain could discover these Shidhasramas and the most mysterious valleys of Shiddhas, so jealously guarded and carefully concealed, like the Inca of mount Andes in America, between the invincible barriers of the snowy ranges of the Himalayas from the profane out-side world. They are the mystic peaks and the most mysterious valleys of the Himalayas where Parvati, the favorite consort of Shiva, re-incarnated after giving up her mortal coil as Sati at the house of Daksha Prajapati, the father of her previous birth. They are the mystic peaks and the most mysterious valleys of the Himalayas where Prakriti herself re-incarnated in various occasions to destroy, Mahishâsur, Shambhu, Nishambhu and Raktavija &c.—the bitterest enemies of Devas as we find in Chandi, the most sacred book of the Hindus, where it is distinctly said that—

"जाकोवेति तनाकाता हिनाचल इतन्वा")

She was then known by the name of Kaly and had sheltered herself in Himachalam. They are the mystic peaks and the most mysterious valleys of the Himalayas, where the victorious Pandavas, after the most hard and prolonged battle of Kurukshetra was over at the end of Dwapar Yuga, spent the remaining

days of their earthly life in mental concentration and spiritual contemplation. They are the mystic peaks and the most mysterious valleys of the Himalayas embracing the Uttarakhandu, to which all initiated Bramhans and chelas are strictly ordained to bow down after their daily Puja and nightly Pranáyān are over. They are the mystic peaks of Gouri-Shankar, among the most mysterious Himalayas, so commonly known as mount Everest in English Geography, which are held most sacred by Hindus of all denominations. They are the five snowy peaks of the most mysterious Himalayas known as Kanchanjunga on the northern border of Sikkim, which are annually worshipped on certain days of the year by both the Lamas and laymen of the northern Buddhism. They are the mystic peaks of the most mysterious Himalayas from which the holy rivers such as Indus Bramhaputra, Ganges, Jamuna and Sri-Srota (Teesta) are sprung and held so sacred by all classes of Hindus throughout the length and breadth of the country. They are the mystic peaks and the most mysterious valleys of the Himalayas of which, the mount Kailas the seat of Shiva, is a part and parcel, to which Tantricism owes its origin and is filtered down through the Lamaism, which is in reality the Tantric Buddhism of Northern Thibet, to Bengal where it is known as Tantric Hinduism. They are the mystic peaks and the most mysterious valleys of the Himalayas which are the theme of the first canto of Kali Dass's, Kumar-Sambhava, in which we find the most graphic description of mineral, vegetable, animal and human kingdoms as well as the super-human beings in Nature. They are the mystic peaks of the most mysterious Himalayas, whose superiority to all other mountains of the globe is described in Vishnu Puran as

यथा हिमाद्रिः शैलानाम् मणिनाम्

कौस्तुभः यथा ।

They are the mystic peaks and the most mysterious valleys of the Himalayas, whose sanctity has been so elaborately described by Bhagwan Sreekrishna himself when he said to his favorite friend and affectionate chela Arjuna that

यज्ञानां जप यज्ञोहविः स्थावरानाम् हिमाचलम्

I am the *Mantra*, the incantation of mantras, the most religious ceremonies and amongst immoveables I am the Mountain Himachalam. They are the mystic peaks and the most mysterious valleys of the Himalayas where Aditi, the mother of Devas, performed the most severe ansterities तपस्यता to propitiate Bhagwan Vishnu to help her children who were very shamefully defeated by the Ashuras as we see in वृहन्नारदोऽथ पुराणम् chap : 9 sloka 34.

“अदितिः स्वाकृजान् वीक्ष्य देवमाताति दुःखिता ।”

“वृथा पुत्राहमस्मिन्निति जनस्य हिमयद्गिरिम् ॥”

They are the mystic peaks and the most mysterious valleys of the Himalayas where Bhagabuttu Doorga performed severe austerity for a period of one thousand years of Devas to propitiate Bhagwan Vishnu and thus she became the greatest object of adoration and worship in the universe as we find in chap : 7 Prakriti Khandam of ब्रह्म वेवर्त्त पुराणम् Bramhavaivarta Puranam :

“दिवं वर्षं सङ्कल्प्य तपमुष्ठा हिमाचले

“दुर्गा च ततः पदं प्रयात्वा सर्वं पूज्यं वसुधैव”

They are the mystic peaks and the most mysterious valleys of the Himalayas, where Jogeshwar Mahadeva is known by the name of the Lord of Parbudy as we see in Ma-

halingeshwar Tantram महालिङ्गेश्वर
तन्त्रम् ।

‘ कैलासे ज्योति रूपेण कैलासेश्वर संज्ञकः

हिमालये महेशानि पार्श्वतो प्राणवर्द्धनः ।”

They are the mystic peaks and the most mysterious valleys of the Himalayas of Uttarakhanda of which Veda-Vyasa gives the following description in Shanti-Parva in his famous Epic Poem of Mahāvārata :

“ उत्तरः पृथिवीभागः सर्वं पुण्ड्रतमः शुभः

रहस्या स्नात जायन्ते ये वै पुण्य जतजनाः ।”

The northern part of the Earth is in every way holy and only the virtuous and pious ones can have access there.

They are the mystic peaks and the most mysterious valleys of Himavat in Uttarakhanda of which Bhashkarāchārya, the greatest Hindu astronomer gives the following description in his famous work known as Goladhaya, the treatise on the Globe.

“ लङ्का कुमाध्य यत्र कोटि रसराः

प्राक् पश्चिमे रोमक पत्तनम् ।

अधस्ततः सिन्धुपूरः सुमेरुः

सोमेन्द्र यामेन्द्र वङ्गवानसरा ॥”

“Lankā is situated in the middle of this globe, Yamakothi is situated to the east of it ; to the west is Rome or Romuka Patan ; the city of Shidhapore is on the opposite side of the globe to that of Lankā. Sumeru is situated to the north on the north-pole and the Baravānāla to the south at the south-pole.” This Shidhapore, it seems to us, is evidently Lhasa, the great spiritual capital of Thibet, for the word Lhasa is derived from two Thibetian roots, “Lha” means Siddhas or gods and “Sa” means to stay, the place of Siddhas or Sidhapore.

The eminent Acharya further says that

“ कुवृक्ष पादान्तरितानि तानि

स्थानानि वङ्गोल विदो वदन्ति ।

वसन्ति मेरो सु र सिन्धु सङ्गरा

जर्खे च सव्ये नरकाः सदैत्यः ॥”

“These six places are situated at a distance of one-fourth part of the earth's circumference, each from its adjoining are ; so say those who are acquainted with the globe. At Meru the various classes of the gods and pure spirits have their abodes. At Baravanala at the south pole dwell the evil spirits.” “By Meru” the author means the North pole or the northern part of the globe or in other words Utarākhanda.

We beg leave to say once more that they are the mystic peaks of the most mysterious Himalayas or Himavat and Uttarakhanda which have given China the very proud epithet of “Celestial Empire” for these mysterious northern regions, as far as their Physical geography is concerned, are from the time of fabulous antiquity under the suzerainty of that great ‘flowery kingdom.’

The meek and humble Hindus will silently bow to their self-conceited skeptic brethren who may call these Shastric versions and time-honored practices as myths and superstitions and pooh-pooh these views and ideas, simply because they are most incredible in accordance with the present standard of their one-sided materialistic education, but at the same time they humbly refer their brethren to the inspired sayings of Shakespeare of their own ideal nation, when that great author writes : “There are very many things in Heaven and earth, unknown to your philosophy, Horatio ?”

The Hindus would also draw the attention of their skeptic brethren to the article called ‘A true tale of Sikkim by D. C.’ published in one of the weekly mail editions

of the *Englishman Newspaper*, some time in May 1889. It gives a very interesting detail of how a military officer on an excursion of catching butterflies, had a very bad fall from a precipice, was laid senseless in the Khud and afterwards carried by a Lama of yellow cap into an unknown valley, after closing his eyes with creepers and shrubs, where he was cared for and then most mysteriously sent back to his tent on the outer flank of the Ridge of that secret valley.

The Hindus would again refer their skeptic brethren to the strange coincidence as to how a hill tribe, known as Lepchas, is divided into two portions—one residing in Sikhim and another in Ladakh above Cashmere, as will be seen from the following extract from Hunter's Statistical accounts of Darjeeling and Jalpaigury :

The Commissioner in his report to me mentions that col: Mainwaring who was at Darjeeling in 1869 and who is an excellent Lepcha Scholar, states that he heard of a race known as Lepchas, north of Spiti, probably identical with the Lepchas of Sikhim and Darjeeling. This statement is borne out by captain J. D. Herbert, late Surveyor-General of India, in a paper in the 'Indian Gleanings in Science' page 939.—This was my first interview with the Lepchas and I saw immediately that they were the same people whom I had met with at Nialang Jahnabbi at Shipchi on the Sutlej at Hangarang and at Lari in Ladakh." And who knows that there does not exist a fertile valley from Cashmere to Sikhim entirely unknown to the outside world and these Lepchas are not the off-shoot of the most secret and sacred people of this valley, which has not as yet been dreamt of in any of the religions, philosophies and sciences of the west? They are the fairest and

most beautiful people, as Mr. D C describes in the same article in the *Newspaper* mentioned above. The Lepchas are also the finest prototype of human race that can scarcely be seen in the Eastern Himalayas. They are timid in nature. Their women are exceptionally beautiful. It is indeed a great mystery even to a careful observer to find out the place from which they emigrated and settled in Sikhim, because they are entirely a distinct race and quite different both in physical and mental construction and also in habits, manners and language from their Thibetian neighbors in the north, their clumsy Bhutea neighbors of Bhutan in the East, their warlike Gurkha neighbors of Nepal in the west and their malaria-stricken Bengalee neighbors of Terai in the south. It is also a mystery to notice that the true Lepchas of Darjeeling are now almost extinct and those of Sikhim proper are fast dying out.

But to resume. For some obvious reasons, we are strictly prohibited at present from mentioning the Thibetian names of those Jāthismars, who are still incarnating in that holy and mysterious land of Thibet. They are generally called "Avatāri Lamas" or "Lama Gurus" by the Nepalee Hindus. At the time of the death of an avatari Lama, he summons up the selected chellas of his Gunepa and declares that he will take birth in the womb of such a woman in such and such village after such period of time. At the prescribed time the principal chellas go to the same village and search for the woman, who to their great joy they find, has given birth to a boy who is usually brought to the Gumpa with great eclat between the age of two-half and four years. His old rosaries, bells, caps and manies (prayer wheels) and other things that were used by him in his previous birth together with

the articles of the same description belonging to other Lamas, are placed before the boy, who to the entire astonishment of those present, picks up his own articles and others he does not touch. The truth of these facts has been accredited by many western travellers and writers of repute. There are certain Thibetian religious books in which the minutest details of the previous births of these incarnating Lamas are very carefully preserved. Amongst them we may safely say that they are Lachmishwar, Sree Tara Nath V. ji, and after all our much hallowed omkar-rupi Sri Bhagawan Jagannath Swami, whose work for the cause of humanity at the critical crisis of this cyclic change has just begun. It is a well known fact that the Dharma-Raja of Bhutan is a incarnating Lama. The second of the Raja of Sikhim who is at present at Darjeeling has been officially known as Avatar, fit for the management of a monastery and not for a Raj. One of the sons of late Yang-thang Kazee of Sikhim is also an incarnating Lama, who has been taken away to one of the monasteries of Thibet where he is undergoing the Lamaic observances and spiritual practices of different grades.

We purposely refrain ourselves from citing the innumerable instances of princes and peasants, Bramhans and Sudras, men and women, the details of whose previous births are so carefully preserved in almost all the Puranas of the Hindu world, to which we are almost sure the modern world would not like to put an iota of faith, simply because they are old stories written by old writers of the oldest nation of the globe. But we are at liberty, we presume,

to remind our readers that the practical illustrations of the doctrine of rebirth of human souls are not yet unknown to India and her children, even at these most skeptic and degenerated days of Kali-Yuga. There are innumerable practical persons still alive, who can certify to the veracity of the truth of our statement. They were once the patients of incurable maladies and performed Dhârma at the holy shrines of Tarakeshwar and Baidyanath or some other temples, and they heard distinctly in the clairaudient state, the commands of the Devas to the following effect : "Get up, go to such person who was your father, mother, brother or uncle, whatever it may be. In your previous birth you maltreated him, so the effect of your bad deed has followed you like shadow in your present birth; apologize and take his Prasad, the remnants of his food, and then you will be cured." And lo ! they obeyed the commands and were entirely cured.

Here we conclude the tenet of Rebirth, with an ardent hope that these theological, logical, scientific, and practical hints may render to honest, unbiased and truth seeking readers to whatever nationalities they may belong, an ample scope of thought which may induce them to come to a satisfactory conclusion as to the eternal existence of human soul within the covers of ceaselessly changeful matter, until they reach Mukti, the final conscious existence with the all-pervading conscious force of the universe known by the name of Sat-chit-ânanda-Bramh in Hindu Philosophy.

(To be continued.)

SEENATH CHATTERJEE.

ASTROLOGY.*

PARASARA'S SUSLOKA SHATAKAM.

(Continued from page 25.)

THE preceding slokas require some explanation.

Sloka 2. It should be noted that the special aspect of Saturn in the 3rd and the 10th places and the special aspect of Mars in the 4th and the 8th places are far more powerful than their aspect in the 7th place.

Slokas 3, 4. The planets affect the destiny of men in three ways, viz., they are good or bad on account of their intrinsic nature (प्रकृति); they are good or bad according to the houses which they own; and they are good or bad according to the relation which they bear to other planets. Of the above three, the influence of planets which accrues to them on account of their owning good or bad houses and on account of their relation with good or evil planets are more powerful than the intrinsic nature of the planets themselves.

For example, the Jupiter (बृहस्पति) of a person who is born in Brisha (वृषभराज) owns the 8th and the 11th houses. It has been mentioned before that the lord of the 8th or of the eleventh house exerts evil influence. So, though Jupiter is an auspicious planet of the first degree it has become evil on account of the special nature of the houses which it owns for the time being. They become also good or evil according to the places which they occupy. For example Venus (शुक्र) exerts evil in-

fluence when it occupies the 8th place from the birth-sign.

Sloka 5. In this sloka it has been mentioned that the planets naturally known as evil become auspicious for owning Kendra houses. There is an exception in the case of Mars (मङ्गल). This planet, never becomes auspicious, unless it becomes the lord of the Trikona (त्रिकोन) houses, i. e., the 5th and the 9th places from the birth-sign.

Sloka 7. It has been mentioned before that the lord of the 11th house from the birth-sign is evil. But the malignity of the lord of the 11th house is peculiar. The 11th is Lāva Sthāna (लावस्थान). So if its lord be placed in a good position it gives much wealth. The lord of the 11th house is evil in this sense that it induces the native to acquire money by questionable means, if it happens to become an evil planet.

Sloka 15. In the explanation of sloka 15, it has been mentioned that if the lords of the Trikona (त्रिकोन) houses be at the same time the lords of the 2nd and 12th, they become inauspicious. This only means that if such a thing happens in Rāja Yoga, it diminishes the force of Rāja Yoga. Except in the above special case, the lords of the 5th and the 9th houses are always considered good.

In considering the twelve Bhāvas (भाव) the following points should be borne in mind: If any particular

* With the publication of the present Astrological series we have arranged for the benefit of the public, to undertake the examination and preparation of the astronomical portion of each horoscope which may be sent to this office the only data required being the exact time of birth and the name of the place where the native is born. As for the astrological portion, we also undertake to have the horoscopes examined by competent astrologers about whose merit we can personally certify. The statements of the astrologers will be translated into English and sent to the owner within a month from the date of receipt. The truths of astrology at once prove that there is such a thing as the law of Karma. For the average man, there is no other way to realize this practically. For this reason we are willing to undertake a task which Mr. Stead of the Borderland has undertaken in England and which we hope, will save the science of the Stars from the hand of ignorant astrologers. For charges and other details the reader is referred to the title-page under the heading "Astrological Bureau."

Bháva (भाव) be occupied by its lord or is aspected by it then the result of the *Bháva* (भाव) is auspicious. If the *Bháva* be occupied or aspected by those planets which are auspicious according to this *Shástra*, then the result of the *Bháva* is good. If any particular house (भाव) be occupied or aspected by an evil planet (except its own lord) then the result of that house is bad. If the lord of any particular house occupies its debilitated (नीच) house, or be placed in the house of its enemy or become joined with the sun, then the result of the house becomes bad. The houses where the lords of the 6th, 8th, and the 12th places happen to be produce evil result ; also those houses (भाव) suffer whose lords occupy the 6th, 8th, and 12th places from the birth-sign. But if these lords or houses be joined with auspicious planets or be aspected by them, then the evil result is mitigated.

If any planet occupies its exalted place or its own house, then the result of the house becomes good. If it occupies friendly house then it produces little good. If the planets which occupy the 6th, 8th and 12th houses from the *Lagna* or if the lords of the 6th, 8th, or 12th houses occupy their exalted place, or their own houses then the houses which they signify produce good result in the end.

If the lord of any particular house occupies the *Kendra* (केन्द्र) or the *Trikona* (त्रिकोण) places and be joined with auspicious planets or be aspected by them then the result of that particular house is good. On the other hand, the junction of the lord of a particular house with an evil planet or with the lords of the 6th, 8th, or 12th places produces good.

If the lord of any particular place occupies evil places without being joined with auspicious planets, then the result of the house is bad.

Subject to the above considerations and also subject to the special combinations (*Yogas*) known as *Rája Yoga*, which will be treated hereafter the following planets are considered auspicious in relation to particular rising signs at the time of birth. There are also some exceptions to the general propositions stated here which will be mentioned when the *Dasá* (दशा) periods will be considered.

In *Mesha* (मेष) *Lagna*, Saturn (शनि), Mercury (बुध) and Venus (शुक्र) are considered inauspicious ; Jupiter (गुरु), Sun (सूर्य) and Mars (मङ्गल) are considered auspicious. Moon is indifferent with regard to the ownership of its house.

Brishu (वृष) *Lagna* : Jupiter, Venus, Mars and Moon are inauspicious. Saturn and Mercury are auspicious. The Sun is indifferent.

Mithuna (मिथुन) *Lagna* : Mars, Jupiter, Saturn and Sun are considered inauspicious ; Saturn and Venus are auspicious. The rest are indifferent.

Karkata (कर्कट) *Lagna* : Venus, Mercury and Saturn are inauspicious. Mars and Jupiter are auspicious. The rest are indifferent.

Singha (सिंह) *Lagna* : Mercury, Venus, Saturn are considered inauspicious. Mars, auspicious. Jupiter, productive of both good and evil. The rest are indifferent.

Kanya (कन्या) *Lagna* : Mars, Jupiter, and Moon are inauspicious. Venus is auspicious. Saturn is productive of both good and evil. The rest are indifferent.

Tula (तुला) *Lagna* : Jupiter, Sun, and Mars are evil. Saturn

Venus and Mercury are inauspicious. The Moon is indifferent.

Brishchika (बृश्चिक) *Lagna* :— Mars, Venus, and Mercury are evil. Jupiter and Moon are auspicious. Saturn is productive of mixed result. The rest are indifferent.

Dhanu (धनु) *Lagna* : Venus, Saturn, Moon and Jupiter are considered inauspicious. Mercury and Sun are auspicious. Here Mercury is considered good for some special cause. Mars and Moon are indifferent.

Makara (मकर) *Lagna* : Mars, Sun, Jupiter and Moon are inauspicious. Venus and Mercury are auspicious. Saturn is indifferent.

Kumbha (कुम्भ) *Lagna* : Jupiter, Moon, and Mars are inauspicious. Venus is auspicious. Mercury is productive of mixed result. Saturn and Sun are in different.

Meen (मीन) *Lagna* : Saturn, Venus, Mercury, Sun, and Jupiter are inauspicious. Mars and Moon are auspicious.

Editor.

PARASARA'S PRAYASCHITTENDUSEKHARA.

(Continued from page 32.)

BATHING at the waters of Tungabhadra at Harihar, three Krichras for every ten miles traversed ; at the Kulya, to a three days' fasts. Any river which flows from ten to sixty miles is called a Kulya. Bath in small rivers (which flow for one hundred and twenty miles) is the same as doing two Krichras. The term 'river' is applied to one which flows over two hundred and forty miles. Bathing in other sacred rivers or visiting other sacred places would be the same as one Krichra for every ten miles traversed. Rivers which flow over two hundred and forty miles and those which fall into the sea are called 'great rivers.' Bathing in a river with an empty stomach is equivalent to doing one Krichra. Persons should not bathe in adulterated rivers, or in rivers infested with dogs, asses, or chandalas, or in impenetrable rivers. Sea bathing should be indulged in only on new moon days. It can be resorted to at any time when it is near a place of pilgrimage, when a river falls into it and where its waters are considered sacred. If a person bathes in the sea after traversing one hundred and fifty miles, it will be the same as his

doing fifteen Krichras. If a person bathes in the Ganges for another, he will reap one-sixteenth of the effect ; if for any other reason, one-half ; in accidentally, the effect of the bath and not of the travel ; if for a grandfather, or a brother, or an uncle paternal or maternal or a Vedic or Shástric reciter or for a Purohit, or for aunts paternal or maternal, grandmothers, one-eighth ; if for a father or mother, one-fourth ; if for a wife, one-half ; if for a husband or a co-wife, one-half ; if for beggars, never-ceasing. Rivers are said to be in menses at Karkata and Simha months in the year at which they are unfit for bathing. As the following rivers, Gomati, Chandra-bhaga, Indus, Narbada, and Sarayu remain in their menses only for three nights, such rivers can be used for bathing purposes after that period. The same holds good with rivers mentioned in the Puranas. There is no trouble of this nature in Ganga and Yamuna. The man who resorts to rivers for bathing for certain special purposes ought not to be a prey to sensual pleasures, he should be merciful, patient, charitable, truthful, unenviable, not-stealing, not

troublesome, and should speak good words. He should fast silently, should worship God, should do Japa and Pranayama, quit sexual pleasures, be in the humble initiation of a disciple, be pure, not-angry, and careful.

A person who wants an expiation should on the first day shave, bathe, offer a ghee-sacrifice, go out in the evening, visit the temple and tell that he is doing the necessary Prayaschitta for the sin committed. When he is unable to do the necessary expiation he should promise to give an equivalent gift, where he is unable to do even that, a pilgrimage for a watering place should be resorted to; where that cannot be done, he should do Japa. Similarly a person should promise he would do a Prayaschitta as far as he is able on the first day and should do it on the second. All Panchamahápatakas and cow killers should shave before Prayaschitta, for other expiations a Pundit and a king need not shave. For married women, hair two fingers long should be trimmed. The same holds good at baths. Widows must shave. A double Prayaschitta should be undergone for widows who want their hair to be reserved. Charity too ought to be given doubly. At a three days' Prayaschitta nails and hair only need be shaven, at a six days' one, there should be a shaving of the whiskers, at a nine days' one, there should be a shaving of every part except the tuft of hair, at more than nine days' Prayaschitta, there should be a shaving of the whole body. There can be no interference of women in the former two kinds of expiations.

The preliminary stages of an expiation can be undergone on the day previous to the new moon day and on the next day the Prayaschitta can be performed.

Sins are two kinds, public and private. It is of the latter sort when it is known only to the doer.

When the public sin is a Prakirna, twenty-five pranáyamas should be done, if Upapáthaka, one hundred; if Anupáthaka, two hundred; if Mahapáthaka, four hundred; if the Prakirnas is done constantly, fifty; if Upapáthaka done constantly, two hundred; if Anupáthaka done constantly, four hundred; if Mahapáthaka done constantly, eight hundred; if Prakirna voluntarily done, seventy-five; if the same is done knowingly, three hundred; if the same is done knowingly and constantly, four hundred; if Anupáthaka knowingly done, six hundred; if the same is done knowingly and constantly, eight hundred; if Mahapáthaka done knowingly, one thousand and two hundred; if the same is done knowingly and constantly, one thousand and six hundred. Where Pranáyama cannot be done, Japa should be resorted to. If the sin is a Prakirna, twelve thousand and five hundred; if done knowingly, thirty-five thousand and five hundred; if done knowingly and constantly, fifty thousand. If an Anupáthaka is done unconsciously, twenty-five thousand Gayatri Japas should be done; if done consciously, fifty thousand; if done knowingly, seventy-five thousand; if done knowingly and constantly, a lac; if an Anupáthaka is done once unconsciously, fifty thousand; if on several occasions, a lac; if done knowingly once, one lac, and fifty thousand; if on several occasions, two lacs; if an Athipáthaka is done unconsciously once, seventy-five thousand; if done several times, one lac and fifty thousand; if done knowingly, two lacs and twenty-five thousand; if on several occasions, three lacs. If a Mahapáthaka is done unconsciously, a lac of Gayatri Japas should be done; if done constantly two lacs; if done conscientiously, three lacs; if done constantly, four lacs.

(To be continued.)

G. R. S.